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We are sorry that this issue is late. We will not burden you with the reasons why, except to say that we hope to do better. Our publication date is the 15th of each month (except July and August), and we are trying to get back on schedule. Thank you for your patience. And many thanks to those who responded to our request for financial help on our publication efforts. We are humbled and gratified. If you planned to send a donation and have not, we can still make use of it. We will give a report on how we stand in our next issue.

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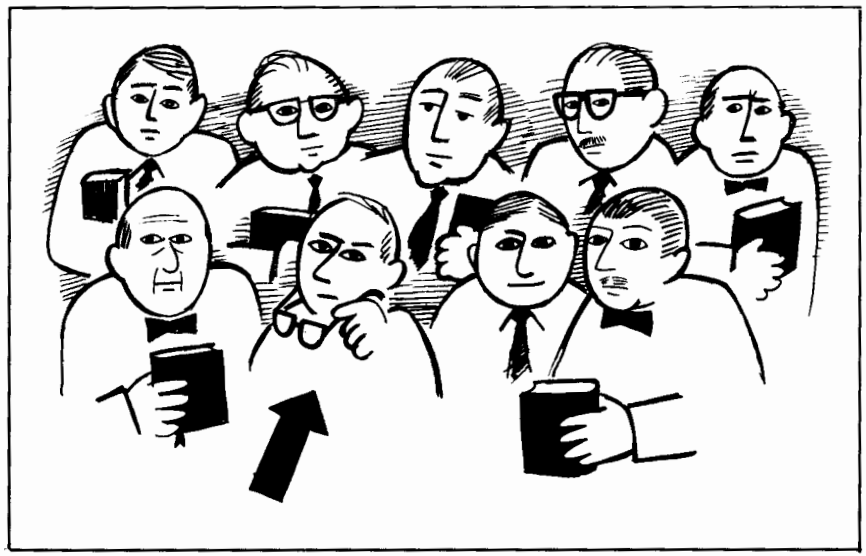

IDENTIFYING THE HERETIC

The early church was warned to reject the heretic as a malignant influence. That there are heretics in the churches today, threatening the welfare of the saints, can scarcely be doubted. The question is, "Who are they?" What constitutes heresy? What makes a man a threat to the church of the sort described by Paul? Has his instruction been used as a license to purge every undesirable, no matter what his offense?

See article, page 32

Volume 8, No. 2 February, 1966

Editorial...

LEROY GARRETT, Editor

I HAVE NO "ERSTWHILE BRETHREN"!

The following paragraph from a letter sent to us by a prominent evangelist in the Church of Christ calls for comment that may be of general interest.

> You have come a long way, Brother Garrett, since you once wrote to me, asking assistance in meeting Dr. D. N. Jackson, Baptist, in debate. It would appear that you now have much, much more in common with Dr. Jackson and his people than with your erstwhile brethren.

I was but a preacher boy in ACC when I wrote this older and more experienced brother to help me in my first debate with a Baptist preacher, and since I was by an unusual circumstance starting at the *top*, I was most certainly in need of help. So of course I have come a long way, regardless of the direction, as all men do in a quarter of a century. I could never have imagined when I wrote this brother that I would in years to come be debating *him!*

While the idea of public debate is within itself sound, I am now persuaded that our people are not yet mature enough spiritually to engage in them dispassionately and without party spirit. They doubtless have some teaching value, but they hardly make for peace among brethren. I recall how one debate I conducted with another Church of Christ minister under a large tent in Nashville ended in a near riot. And yet I think my debates, whether with our own ministers or with Baptists, were about as free of strife as could be expected, but I cannot say that they brought people closer together.

One amusing exception is the time a minister of a prominent Church of Christ in Dallas arrived at one of my debates a little late, and happened to take the first available seat. As the debate progressed that evening a rather vituperative rooting section developed on the front row. The group of Church of Christ ministers, all of whom were practicing what I was opposing, left no doubt as to whose side they were on. The minister who had arrived late gradually worked his way across the auditorium and down the proper aisle until finally he was sitting with his

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buddies in the rooting section! One of my brothers in the flesh, who had no particular interest in the issues being debated but who has much interest in human nature, watched with amazement as this preacher from the big church, ordinarily a man of substantial dignity, worked his way to the little crowd of preachers, most of whom served small churches and were not the men whose company this prominent minister usually sought. But that particular night they had more than usual in common!

To this day my brother recalls that as one of the funniest things he ever saw, as well as a most interesting study of human nature. But this is not what I mean by brethren being drawn closer together! As a rule debates do not bring out the best that is in men, and when they assemble on such occasions it is most probably partisan. And I have seen this on "my" side as much as the "other" side. Our intentions may be noble, and without doubt we convince ourselves that it is the truth we are seeking, but the psychology of the thing is against us.

Instead of debates we should have forums and panels, conducted in such a way that the audience can ask questions at appropriate times. Instead of inviting champions of partisan views to clash with each other before dissenting factions of "loyal" brethren, let several representative brethren with diverse views explore ideas together. This would be more conducive to peace and understanding, and it would indeed draw us closer together.

This applies to debates with "sectarians" as well as among ourselves. We have too long indulged ourselves in that forensic art that only deepens the party lines that divide men. We must rather give ourselves to the holy task of building bridges of understanding. This is not to say that a debate might not be conducted that will be conductive to Christian unity, but we are saying that within the context in which we have debated in our generation it is highly unlikely that such a contest will contribute to "preserving the unity of the Spirit in the bond of peace."

So much for debates, except to add that I love and appreciate the brother who wrote the letter just as much as if I had never debated him! I can say of all my brethren in Christ with whom I sometimes quarreled, that I deeply love them all, despite the carnage; and that I regard them as beloved brethren in spite of all the differences.

And let me assure the evangelist that *I have no erstwhile brethren.* I have brothers and sisters in Christ (period) Surely some of them are Baptists, though not because they are *Baptists* but because they are *in Christ,* and Dr. Jackson may be one of them. This would be irrelevant to whether we agreed on the possibility of apostasy or when the church was established, or even on baptism for remission of sins, the subjects we debated. Men can be brothers and still differ on such questions.

If I should now have a letter from Dr. Jackson after all these years, telling me he now shares my interpretation of those subjects we debated, I would consider him no more or no less my brother in Christ. It is not doctrinal agreements that make men one. It is relationship with a *Person.* Those brethren who agree with everything I say in this journal, if there are any,

are no more my brethren than those who disagree with everything I say.

I am thinking of my dear friend and brother, Ralph Graham, with whom I attended ACC and worked as a fellow minister for many years in the Church of Christ, who is now the pastor of a Christian Church. He is no *erstwhile* brother of mine. He is still the same brother in Christ that he has always been. He may be wrong about some things, as I am sure I must be, and I certainly disagree with him on some matters, as I always have. But he doesn't have to work within the framework of the Churches of Christ to remain my brother. He only has to remain in Christ.

I am thinking of that great woman, Laurie Hibbett of Nashville, who was born and bred in the Church of Christ, but who is now an Episcopalian. I know something of the trials through which this dear sister has passed in her spiritual pilgrimage. Both she and Ralph Graham tell their stories in the forthcoming book, *Voices of Concern,* and I hope every reader of this editorial will make it a point to read those testimonials. Laurie Hibbett is no *erstwhile* sister in Christ. She is my beloved sister because she is a child of the same Father I am. She can join every denomination in Nashville, including the Church of Christ, and she will still be my sister. I may not agree with her on some things, and I certainly could not join the Episcopalians, but she is my sister just the same, not because she is an Episcopalian but in spite of it.

So with the evangelist who wrote to me. He is my brother in spite of his Church of Christism. I have no cousins or half-brothers in Christ, nor do I have former or erstwhile brothers. I have brothers. Just as with my brothers in the flesh. I am not *more* kin to the ones that agree with me more. Those with whom I fuss the most are equally my brothers. It is not how much we have in common in matters of opinion, but the fact that we are sons of the same father.

The evangelist in his letter refers to "Dr. Jackson and his people" in the typical separatist fashion. It is difficult for him to see that the Baptists may also be the Lord's people. After all, they too are immersed believers. It is only in *recent* history that we have had this exclusive view toward the Baptists. Our pioneers always thought of the Baptists as their brethren, even when they were opposing their party name and creeds. Alexander Campbell expressed regret that we ever had to break with the Baptists, and he believed to his dying day that it could have been avoided. Raccoon John Smith wouldn't leave the Baptists even when they tried to kick him out! As late as the days of James Harding the Baptists were accepted as brothers, despite differences. In his debate with the renowned J. B. Moody, brother Harding kindly spoke to him as "Brother Moody" all through the debate. And it wasn't until recent years, at the birth of the *Firm Foundation* in fact, that any of our preachers dreamed of re-baptizing a Baptist. David Lipscomb opposed this partisan practice all his editorial life in the *Gospel Advocate.*

If I should hazard a guess, I would say that I have no more in common with "Dr. Jackson and his people" than I did when I debated him, if "in common" has reference to the propositions we discussed. I have no more sympathy for "Baptist doctrine" now than I did then. I just have *less* sympathy for "Church of Christ doctrine." I don't believe in *any* creed that separates brethren, whether it be Baptist or Church of Christ, whether written or unwritten.

What our good brother evangelist needs to see is a new context for the term *common.* We may have little in common with a man like Dr. Jackson when it comes to something like the *Baptist Manual,* and yet we may share with him the common life in Christ. And how blessed that is! It hides a multitude of sins and transcends party lines. Men are brothers because of what Christ has done for them, not because of what they have done for each other. They come to love each other and to accept each other because Christ first loved and accepted them. We are drawn close to one another by being drawn close to Him. If Dr. Jackson walks in that Light, and if I walk in that Light, then we enjoy Life in the Son together, regardless of how far apart we may be in our thinking on apostasy. This is the only *common* ground that really matters, and this is the ground of unity and fellowship.

"And a crowd was sitting about him; and they said to him, 'Your mother and your brothers are outside, asking for you.' And he replied, 'Who are my mother and my brothers?' And looking around on those who sat about him, he said, 'Here are my mother and my brothers! Whoever does the will of God is my brother, and sister, and mother.'" (Mk. 3:32-35)

COLLEGES AND FEDERAL MONEY

Both the Baptists and the Adventists have impressed a lot of people by their habitual rejection of federal funds for their colleges. Only recently the Adventists in three states turned down a cool million federal dollars for their parochial schools with the statement: "That which the government supports it also has the right to direct."

The Baptists have been doing the same. A Baptist college in South Carolina refused $611,000 even after the government had already committed itself. Mercer University in Georgia decided not even to *borrow* from the federal government. In annual conventions in many states the Baptists have passed resolutions to the effect that they will accept no federal money for their institutions, including even their hospitals.

It is not that Adventist and Baptist institutions do not need the money. It is admitted by the Baptist leaders that if some of their schools cannot get more money they may have to shut down or become private institutions. It is a matter of principle—"moral and theological integrity" as one Baptist leader put it. They believe in a separation of church and state. The United States government should not support Baptist institutions any more than Roman Catholic institutions. They also want to be free to run their own colleges, and they are convinced that it is always true that he who pays the piper is the one who calls the tune.

Church and State, a magazine dedicated to the separation of church and state, is greatly impressed by the integrity shown by the Baptists and Ad-

ventists. The editor commented as follows:

> What if all other churches would do as these have done? What if they all told the United States Government to take the money and help some other poor folk? We believe that the churches would instantly regain a large measure of the popular respect and esteem which has been slipping away in recent years.
>
> It would rather neatly demonstrate that the churches are interested in something else besides money.

We cannot be too hopeful that the scores of colleges among the Church of Christ-Christian Church will convince the editor of *Church and State* that they are interested in something beside money. Whether it be Bethany or TCU, Abilene or Pepperdine, Milligan or Lipscomb, large or small, rich or poor, they are all after federal dollars. I do not know of a single institution among us that has turned down the first government dollar, much less millions of them like the Baptists and Adventists have.

Maybe we do not believe in separation of church and state as strongly as the Baptists do, or maybe money is more important to us, or maybe we do not have as much "moral and theological integrity". Anyway, we have to hand it to the Baptists and Adventists. That is really practicing what you preach when you can turn down millions of dollars! Most of the rest of us rationalize and find some way to have our creed and the money too. We believe in separation of church and state, all right, and we certainly do not want the government giving handouts to the Roman Catholic schools. But how about *our* parochial schools? We take every dime we can get our hands on, don't we?

Our brethren all through the years have been less than enthusiastic toward the government and its institutions. Many of our people have been reluctant even to vote, and politics has not generally been regarded a high calling. Since the days of David Lipscomb many of our leaders have seen civil government as inherently evil, and we have had our share of conscientious objectors to war.

The leaders in our Christian colleges have been very critical of state universities, viewing them as pagan and infidelic, and insisting that parents should safeguard their children's souls by sending them to church schools instead of state schools.

All this may be all right. But it does seem that if we have such a negative view toward civil government that we would be hesitant to accept federal funds for the support of our own schools. We can't help but admire the stand taken by the Baptists and Adventists.

RESPONSE FROM READERS

The *Restoration Review* was so very interesting and entertaining. I almost put my eyes out staying with it until the last line was read. Reading Robert Meyers' article jarred loose memories when I dragged your weary Daddy and sleepy children to church on Sunday nights and Wednesday nights, when, as Robert Meyers suggested, it would have been kinder to stay at home and quietly read Bible stories to the kiddies until they fell asleep.—*Mrs. D. B. Pitts, Athens, Texas* (Ouida Garrett's mother)

As you see, I am now at ..... College, having had to leave ..... College because of the brotherhood pressure of which your journal has so often written. —*a former professor of a Church of Christ college*

In many ways the thinking of the conservative Christian Churches parallels that of many *a capella* brethren, with the obvious exception of instrumental music. My eyes have been opened to many fine ministers of various denominations who are searching for truth and have not yet arrived where we stand today. One of my best friends is a Roman Catholic priest with whom I get together about once a week, when possible, for a discussion of timely topics.—*Illinois*

I could hardly realize the year was up, so here is my renewal. I just couldn't get along without it. I enjoy watching the Disciples, the different Churches of Christ, and you and Carl Ketcherside. What a mess! Come on over with us and let the folks fuss.—*Florida*

Your "Birthday Meditation" was excellent. Your love and esteem for your parents gives the article a deep sweetness interlocked with that Garrett sense of humor. —*Louisiana*

The other day I had just finished reading your birthday meditation. I thought it was very amusing. I was very sorry to hear about your past birthdays when your friends that you wrote to didn't answer. You see, I thought I'd answer your letter, unlike the others . . . —*Texas* (from a little boy, about 9, son of one of our ministers)

I must confess that the article on "Birthday Meditations" brought a few tears. It also encouraged me: I will try to have a little more "stubborn" love. I have been having real difficulty in trying to get "cooperative" Disciples interested in Internal Unity.—*Kansas*

I hope that you and the *Review* are entering upon the greatest and best year that you have ever known; and I ardently implore God's richest blessing upon your efforts to restore brotherhood to "Our Brotherhood (?)", as well as a better and more charitable understanding of the opinions that divide the whole of Christendom. I ask you to pray that I, too, may be useful to that end.—*Mississippi*

We have built too narrowly on the foundation of Christ's love.—*Nashville, Tenn.*

I am past 82, but do not think about it. Campbell and Linkletter, whom you mentioned in your article, have the right idea. —*Ohio*

I'd like a subscription to your magazine, please; not because I particularly agree with it but because I'd like to keep an eye on you. You are very interesting people. In general I agree with the views, sentiments, and prejudices expressed in the *Restoration Review*, but I think you are all much too sarcastic. As someone once remarked, you are always preaching love with such viciousness!—*Massachusetts*

Is it wrong to want my children to be indoctrinated and, therefore, insist on a Church of Christ college. Too much "other position" can confuse a young mind. Indoctrination is part of education and not always opposed to it. There are plenty of other schools to which parents can send their children without ruining ACC for me. —*Toronto, Ontario*

(I would not deny that "indoctrination" has some place in the education of a child, but remember that in the ACC editorial we were speaking of an institution that educates *men* and *women* who will soon have families of their own and be out in the business world. We had no reference to a kindergarten. Education which does not at some point "confuse" the mind is not true education.—*Editor*)

It is refreshing to pick up a "brotherhood paper" and read something that has a relevant message. Perhaps, some day, your efforts will be more generally appreciated. —*Tennessee* (one of our college professors)

May God bless you with much good health and continued wisdom and foresight to write with love, understanding and courage. Our greatest blessing *now* is the knowledge of the reward yet to come to us. The praises of men are just for this age. They help, but the inward confidence of peace and joy by His Spirit is greater and eternal.—*Oregon*

Some of our missionaries refuse to recognize as brothers other missionaries sent out by Churches of Christ (instrumental). The whole thing seems tragic to me over here where we face a strong wall of Buddhist culture. On the whole the missionaries from the instrumental groups show a much greater awareness of the need to make Christianity relevant than do my co-workers . . . I am a graduate of ACC. I have been following with great interest the attitudes among my brethren on fellowship . . . I find my head threatened for my attempts to fellowship with missionaries in the instrumental group, as well as others in other groups . . . —*Southeast Asia*

GLORIFYING GOD AND ENJOYING HIM FOREVER

The Shorter Catechism, prepared by the assembly of divines at Westminster in 1648, begins with life's momentous question, *What is the chief end of man?* The answer given is: "Man's chief end is to glorify God, and to enjoy him forever."

The divines selected several passages of scripture to support their answer:

"So, whether you eat or drink, or whatever you do, do all to the glory of God." (1 Cor. 10:31)

"For from him and through him and to him are all things. To him be glory forever. Amen." (Rom. 11:36)

"Whom have I in heaven but thee? And there is nothing upon earth that I desire besides thee. My flesh and my heart may fail, but God is the strength of my heart and my portion forever. For lo, those who are far from thee shall perish; thou dost put an end to those who are false to thee. But for me it is good to be near God; I have made the Lord God my refuge, that I may tell of all thy words." (Psa. 73:25-28)

If ever those sobering words of Thomas Paine, "These are the times that try men's souls," spoken at a time when our nation was struggling to be born, might be repeated, it is now when both our nation and our world are struggling for survival. World leaders speak of our being on a collision course. Some dreadful catastrophe appears imminent. Fear, dread, anxiety are rampant. Feelings of insecurity beset all peoples. If ever man has needed to rediscover the spiritual resources of power, it is now. He has never needed his God more.

One historian has divided human history into three ages of anxiety. The ancient world suffered from anxiety over death, which the literature of that period indicates, some writers being so eager to deliver man from this fear that they created the concept of the annihilation of the soul. The medieval world suffered from anxiety over sin and guilt, which caused them to do everything from write confessions to establish monasteries. So desperate were they that they flagellated their bodies to atone for their transgressions.

The historian says the modern age is suffering from an anxiety that is unique in world history, one that defies solution and that threatens to bring man to disaster. It is the anxiety of *meaninglessness.* Man has learned to endure disease, poverty, ignorance, and even war; but there is one thing that makes life impossible, and that is *boredom.* When life no longer makes sense, it is no longer worth living. In our day it is not so much a problem of this war or that program having no clearly defined goals, but it is a problem of the meaning of life itself. For the first time in history thinkers of the world seriously ponder the question as to whether God is dead.

The Westminister divines began their catechism with the right question, and it is one that our generation must revive if our world is to be saved from its desperation. *What is the meaning of life?* Man's search for meaning in pleasure, fame and fortune, and even in culture and its institutions, has proved futile. Surely he must turn to God if life is to make sense. Man's

chief end is to glorify God and to enjoy him forever. Enjoyment of God is a blessed experience that too few men know. It can be realized only by glorifying God. It is the resource of power that gives meaning to all of life's responsibilities, and the only thing that will save us from anxiety and frustration.

What does it mean to glorify God? It means to conform to the likeness of God through a humble submission to His will. This is the function of religion, to bind man back to his Creator from the sinful state into which he has fallen. God revealed Himself to man so that man might be transformed into the image of God. The Father's eternal purpose was to make us like Himself, His own sons. "He destined us in love to be his sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace which he freely bestowed on us in the Beloved." (Eph. 1:5-6) "We who first hoped in Christ have been destined and appointed to live for the praise of his glory." (Eph. 1:12)

The scriptures make it evident that God's eternal purpose for man is that he be cultivated into God's likeness, and this is the mission of the Christ. This is God's glory. "Those whom he foreknew he also predestined to be conformed to the image of his Son." (Rom. 8:29) Paul explains to the Galatians that the purpose of his concern was " . . . until Christ be formed in you." (Gal. 4:19) "Therefore be imitators of God, as beloved children." (Gal. 5:1) "Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven." (1 Cor. 15:49) "Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect." (Rom. 12:2)

God's glory has been variously manifested in history, all the way from its appearance in the tabernacle in the wilderness to the time that it shone brightly in the presence of the shepherds at the birth of the Christ. Ezekiel even saw God's glory move out of the temple eastward to the Mount of Olives, moving on perhaps to Babylon to be with God's people in exile. (Ezek. 11:23) The glory of the Lord appeared to Moses and Aaron, and the Israelites saw this glory, one time on a mount, another time in a cloud. But Isaiah says that the whole earth is full of His glory. It thus serves our purpose to think of the glory of God as *the presence of God.*

The highest expression of God's presence is the Christ. "And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father." (John 1:14) Paul, like every faithful Jew rooted in the religion of the Old Testament, thought of God as "the blessed and only Sovreign, the King of kings and Lord of lords, who alone has immortality and dwells in unapproachable light, whom no man has ever seen or can see." (1 Tim. 6:16) Oh, how our carnal age needs this kind of reverence towards God! To Paul God is so exalted that He "dwells in unapproachable light," and yet he speaks of "seeing the light of the gospel of the glory of Christ, who is the likeness of God." (2 Cor. 4:4) He even says that "He is the image of the invisible God," and he

adds "In him was all the fullness of God pleased to dwell." (Col. 1:15, 19)

Since the fullness of God's glory is revealed to us in the Christ, we may conclude that we glorify God by responding obediently to the Christ. The Christ Himself exemplifies this by glorifying the Father in His own obedience: "I have glorified thee on earth, having accomplished the work which thou gavest me to do; and now, Father, glorify thou me in thy own presence with the glory which I had with thee before the world was made." (John 17:4-5) Paul applies this principle to all: "You will glorify God by your obedience in acknowledging the gospel of Christ." (2 Cor. 9:13) He could also say: "So glorify God in your body." (1 Cor. 6:20) Paul could also speak of "the glory of the mystery, which is Christ in you, the hope of glory." (Col. 1:27) When Jesus spoke to His Father of the apostles and said "I am glorified in them," He must have had reference to God's will being realized in their labors.

We therefore glorify God when we obey Him. We glorify Him by worshipping and praising Him. A life that is lived within the will of God is a life that glorifies God. A mother is glorifying God when she tends her children for His sake, a teacher when he teaches for God, a farmer when he produces food for those that God loves.

We glorify God most splendidly when we allow His love and mercy to flow through our lives into the lives of others. "Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven." (Mt. 5:16) We glorify our Father in heaven by becoming like Him as faithful children. He is present in us. We are indeed "a dwelling place of God in the Spirit." (Eph. 2:22) "For me to live is Christ" Paul could say, and this is why his life was to the glory of God. It is not by our own strength or wisdom, but only by His presence in us, that God is glorified.

Of the Christ it is said: "He reflects the glory of God and bears the very stamp of his nature." (Heb. 1:3) It is to the extent that this can be said of the Christian that he too glorifies God. When the aspostle urges us to "Be imitators of God as beloved children," he did not mean, of course, that we can reflect God's glory in the same way or to the same extent as the Christ. Yet he makes it clear that sonship implies likeness and that God's presence in us has grave implications. We are God's temple and God is glorified in His temple. "Do you not know that you are God's temple and that God's Spirit dwells in you? If any one destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are." (1 Cor. 3:16-17)

The glory of God that has been seen in clouds, winds, and mountains, as well as tabernacles and temples, is now manifest in the children of God. And so God is glorified in the machine shop if there is a machinist there in whom God dwells. God's glory is reflected in the field, the office, and the home to the measure that His presence is there in the hearts of His children. "For God is at work in you, both to will and to work for his good pleasure." (Phil. 2:13)

What a dynamo of power this can be in our lives! If God is both *for* us and *in* us, what have we to fear? They

that are with *us* are always greater than those that are with *them* if God be with us. Paul prays that the saints might have this resource: "that the God of our Lord Jesus Christ, the father of glory, may give you a spirit of wisdom and of revelation of him, having the eyes of your hearts enlightened." (Eph. 1:17-18)

Since the foundation of the earth, "when the morning stars sang together, and all the sons of God shouted for joy," it has been God's will that His creation rejoice in Him. (Job. 38:7) God intends that we be happy, and happiness comes by enjoying Him. That we might enjoy God forever comprises God's plan for us both in this world and in all eternity. "Thou dost show me the path of life; in thy presence there is fulness of joy, in thy right hand are pleasures for evermore." (Psa. 16:11)

One way to learn to rejoice in God is to communicate with those who do, and surely the psalmist is such a one. The psalms reflect the life of a man who is "girded with gladness," and who "pants for God as a hart pants for the waterbrook." He urges us to "Look to God and be radiant," and to "stand in awe of him." He assures us that "The precepts of the Lord are right, rejoicing the heart." (Psa. 19:8)

In Gal. 5:22 *joy* is listed as fruit of the Spirit, so this is not some quality that we conjure up through some psychological magic. Reading books on "Ten Rules for Being Happy" or "Peace of Mind" may provide food for thought, but the joy of which we speak comes only as the harvest of the Holy Spirit, not through courses in personality improvement. "The kingdom of God does not mean food and drink but righteousness and peace and joy in the Holy Spirit." (Rom. 14:17) Being "aglow with the Spirit" and "rejoicing in your hope" are qualities that are virtually absent from our neurotic, frustrated age.

The best way to explain spiritual joy (as distinguished from the worldly concept of *happiness*) is that of deep satisfaction in living a life based on God. It is not simply pleasant sensation that comes and goes, rises and falls, according to life's viscissitudes; nor does it imply a life without sorrow and tragedy. It is an inner harmony, a conviction that all is well, that God still rules, despite all the difficulties. Joy is the great satisfaction that comes in seeing the fulfillment of God's Will, whether in life or in death, whether in prosperity or adversity. Thus Paul could rejoice when the gospel was proclaimed even with strife, for the gospel fulfilled God's will in human hearts. (Phil. 1:18) In the same way he could rejoice in suffering, knowing that suffering produces endurance, thus accomplishing God's will. Jesus speaks of Abraham rejoicing in that he could see the time of the coming Christ. (John 8:56) It was a deep satisfaction to the old patriarch that God's plan for the Messiah was to be a reality.

The life that glorifies God and enjoys Him is a life filled with praise and thanksgiving. And what resources of power we have in all this! When John wrote from Patmos to the besieged and persecuted saints he drew upon such resources, wellsprings of strength that our world must find if it is to be saved from destruction.

"Then I heard what seemed to be

the voice of a great multitude, like the sound of many waters and like the sound of mighty thunderpeals, crying: Hallelujah! For the Lord our God the Almighty reigns. Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come." (Rev. 19:6-7)

THE HERETIC AND WHAT TO DO ABOUT HIM

By THOMAS LANGFORD

I welcome the chance to participate in a meeting such as this, not because I entertain any illusions about my ability to make any great contribution to the studies, but because I believe in the stated purposes of the studies, "to understand what divides men, the basis of unity, and the nature of brotherhood." And I know that one determinant of the success of such efforts is the inclusion in the studies of men from as many segments of our movement as possible. I have been, and expect to continue to be, associated with one of the more conservative groups within the Restoration Movement. This is true, not because of any superior knowledge, nor because I have "read myself out of error", but largely because of the accident (is anything an accident in God's sight?) of physical birth. I am a part of a larger group, however, the church of the living God, not by an accident of physical birth, but by conformity to the will of God, "by the washing of regeneration and the renewal of the Holy Spirit." And it is as a part of this larger brotherhood that I feel the responsibility to participate in any honest effort toward peace and unity.

Some of my brethren whom I know best will probably be disappointed in my participation in this meeting. I can only regret that they feel this way and hope that they will do what they can in their own way to promote peace among God's family. They may be right and I wrong, but each will have to answer for himself. I'd like to make it clear that I do not speak for the brethren I am most closely associated with. I can't do that. I do think that there are some things in our distinguishing positions which the larger brotherhood could profit by, were we in contact with it. On the other hand, I know that there is much we could learn from that larger fellowship, had we more contact with it. This, it seems to me, is the greatest tragedy of our situation today. Each group is isolated from others, without the enlarging benefit of the others' experience and knowledge. That's why meetings such as this could be such a fine thing, could they gain more general acceptance. Here we are free of in-bred constrictiveness of party lines and dogmas, free to learn from the wisdom and experience of all our brethren, free to offer what we can ourselves. And the fact that I won't agree with everything I hear here is not only to be expected, it is something to be thankful for. Whatever truth I hold will be sharpened and polished, both by the agreeable and the disagreeable.

I am under no compulsion either to accept or reject. My only necessity is before God to be honest and to love whatever proves to be true when tested by the conflicts of human approaches. This is the kind of an atmosphere men can grow in; any other stifles and dwarfs development or even produces atrophy.

But my subject is "heresy", or "identifying the heretic". What I have said so far has not really been beside the point. The conditions which have shattered brethren into segments, and the attitudes which have kept them separate have a great deal to do with the subject of "heresy". Wherever there is division in God's family, some aspect of heresy is responsible. But what has often gone by the name heresy has not always been heresy. What the Bible calls heresy, or that person who is called an heretic, seems fairly easy to identify. Our difficulty is in using Biblical instruction for dealing with situations not envisioned by the Spirit for that instruction. When Paul tells Timothy to reject an heretic, after admonishing him once or twice, he seems not to expect that Timothy will have any difficulty knowing who a heretic is. Today, if we accept our common terminology, the situation is a bit more confusing. What is heretical depends upon which segment of the church you stand in. It may be instrumental music, missionary societies, Sunday Schools, or individual communion sets, or any number of other things. Heresy was no such relative thing in Paul's day. It was something that might be identified anywhere, in whatever congregation Timothy happened to go into.

Actually the word "heretic" has suffered very much the same fate as a word almost its opposite. That word is "saint". In the language of the Spirit, "saint" meant one who was sanctified, one who had been set apart to the Lord. All Christians were saints. The word did not imply sinlessness or a degree of perfection. It simply designated a man's relationship to God. A man was no more a saint at the end of a long life of Christian growth and development than he was when first baptized. But not so today. A saint is a special something, one in a million—one who never loses his temper, never does anything bad. You see how a word can be perverted. And you can see why Alexander Campbell felt so strongly about restoring a scriptural vocabulary as a prerequisite to any other kind of scriptural restoration. Of course the world "saint" underwent change as certain religious circles began to appropriate it for special uses. Eventually it was used only for those persons who after their death were adjudged especially worthy and were canonized by the church. Another word which has suffered a similar fate is "minister". It is seldom used in the same sense in which the Spirit used it. Now it refers to a special class of servants; it has been appropriated from general use to describe a particular functionary which the modern church has called for. In most cases the man who is referred to as a "minister" is really a minister, just as the one referred to as a "saint" really is a saint in the biblical sense—it is the exclusive use of these terms which is not Biblical, a use in contrast to that book's general application of them.

Originally, a heretic meant simply a factious man. In fact, the RV uses that word in the place of heretic in Titus 3. But the same influence which corrupted the meaning of "saint" gradually changed the signification of "heretic". It came in time to mean anyone who deviated from the norm, anyone who could not hold the same convictions which the church proclaimed as orthodoxy. A heresy was not the formation of a new sect, or a factional clique, as in New Testament times that word signified, but merely an idea held in contrast with orthodoxy. And so the Albigenses and Waldenses and Husses, all of whom were probably much nearer the Biblical norm than their persecutors, were fashioned heretics. So Martin Luther was a heretic. So Alexander Campbell was a heretic. And so today many of you here are heretics, perhaps all of you. For today, the Bible is not the basis of determination of who is a heretic, but each party and its creed. Each of us is a heretic according to the creeds of the parties of which we are not a part.

But not so in the Bible's view. Paul seems to be talking about the heretic in Romans where he gives those brethren what seems to be essentially the same instruction he gave Titus. "I appeal to you, brethren, to take note of those who create dissensions and difficulties, in opposition to the doctrine which you have been taught; avoid them" (Rom. 16:17). A heretic is not a person who holds an opinion of conviction which differs from the norm, not a man who cannot agree with me on instrumental music or Sunday School, or smoking, or integration, but a man who insists that his differing opinion be taken as the norm by all others, a man who pushes his peculiar view to the point of dividing brethren and disrupting unity. A man who forsakes his faith and denies the sonship of Christ is not even properly to be called a heretic, although it would seem that other scripture provides for disciplinary action in his case. A heretic is a troublemaker, a schismatic, a factional man. His disposition is one of the works of the flesh which Paul describes in Gal. 5 under the terms "dissension" and "party spirit". He is never hard to identify because his nature contrasts sharply with those saints who love and seek for the things which make for peace.

Where I customarily worship, we have some who believe that it would be scriptural for the congregation to have a Sunday School, using women teachers. Most of us there do not think so and we carry on our work without such a program. We love and respect these brethren who differ with us and they respect our conscience. They are not heretics because they differ with us on this subject, nor do we regard them as such. If they were to insist on establishing a Sunday School, heedless of the peace and unity of the congregation, and push to the point of creating a faction or a division, the term heretic could be applied. On the other hand, if one with my convictions on the matter were to enter a congregation with such an established program, and agitate to the point of division in an attempt to swing others around to my conviction, I would be a heretic.

I have participated in the teaching services where only one container for the fruit of the vine is used. Now although I believe I can scripturally participate when more than one container is used, if I tried to make my liberty the law for that congregation, and tried to push it to the destruction of the peace and unity of those fine people, I would be a heretic. On these grounds the real heretics in our day have not been those who have held opposing views about the things that separate us, but those who have made those things the "tests of fellowship". Real heresy ought to be a "test of fellowship", but not merely the holding or even practicing of a differing conviction. If those who preach faction were truly avoided, as Paul says such should be, our problems might diminish. But as long as our leaders advocate division, or when each of our sects remains in its isolation with no attempt to heal the breaches, the deplorable state of the brotherhood of Jesus will remain with us.

We have outgrown most of the factionalism of fifty years ago, from that related to instrumental music down to that involving the Lord's Supper. We seldom hear of new divisions over such things. But a new factionalism has replaced it. Now those who would not be a party to the kind of divisions which brought the various parties into existence, will have no part in any attempt to heal the breaches that remain. They say, "We are at peace going our separate ways; why stir up unrest by trying to make any changes?" We have preached against sectarianism, and yet have fed the fires which resulted in our own sectarian state. And so now we defend our sectarianism rather than face the conflict which is necessary to eliminate it. There certainly must be material here for the student of group psychology!

How does all this relate to congregational discipline? Perhaps I have gone afield, talking too generally about brotherhood problems and not enough about those of the congregation. Paul is specific, for he sets the pattern both for the reception and rejection of members into the local fellowship. And that pattern makes provision for differences, for various stages of growth, for conflicting opinions.

He says, "Welcome one another, therefore, as Christ has welcomed you, for the glory of God" (Rom. 15:7). He recognizes that some will have scruples that others don't have, and so he says, "Welcome him, but not for disputes over opinions" (Rom. 14:1). We might, of course, interrogate him to see if he is "sound in the faith" on all of the issues that have divided us, but we hear Paul say, "Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Master is able to make him stand" (Rom. 14:4).

But some will say, "Won't such open reception of differing brethren jeopardize our peace? Can we afford to have people among us who are in error?" Paul did not seem to be nearly so concerned about the possibility of differences existing among brethren, as he was about the attitude brethren had in the face of those differences. Love can cover a multitude of differences. Without love every difference is an occasion for trouble. And after all, isn't it true that it is not the issues we debated which divided us, but the spirit of debate over those issues?

That is why Paul says, "Let us then pursue what makes for peace and for mutual upbuilding" (Rom. 14:19). Pursuing the things that make for peace makes room for differences and the congregation benefits from the uniqueness of each member. But if, in spite of such love there should be one who is factious—one who demands that all conform to his mould—then Paul provides the discipline: "Take note of those who create dissensions and difficulties, in opposition to the doctrine which you have been taught; avoid them" (Rom. 16:17).

But this must not be applied to men of peace who sincerely differ, but who have no intention of disrupting unity. Such are not the ones Paul speaks of. It is evident that such action as he advises is to be used against the incorrigible, flagrant, quarrelsome troublers. "For such persons do not serve our Lord Christ, but their own appetites, and by fair and flattering words they deceive the hearts of the simple-minded" (Rom. 16:18). Such are true heretics.

"For the kingdom of God does not mean food and drink but righteousness and peace and joy in the Holy Spirit; he who thus serves Christ is acceptable to God and approved by men" (Rom. 14:17-18). "Welcome one another, therefore, as Christ has welcomed you, for the glory of God" (Rom. 15:7).

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WHO IS IT THAT OPPOSES THE ORGAN?

One of the brothers who attended the Unity Forum in Dallas last summer, Claud Stults of Mississippi, insisted at the time that the issue of instrumental music in worship will have to be faced realistically if unity is to be realized in our fractured brotherhood. While no leader in current unity efforts supposes the instrument question can or should be ignored, some of us contend that fellowship can be restored without unanimity of opinion. Surely the subject must remain on the agenda for honest reexamination on the part of us all. But we would hate to conclude that we must see eye to eye on the use of instrumental music *before* we can enjoy each other's fellowship. We fear it would never come. Let us close our divided ranks *first,* then we can work more understandingly on our differences.

This is in no wise a suggestion that any brother compromise what he believes to be the truth, nor to endorse anything he believes to be wrong. It only means that we can all accept each other as brothers in Christ, and *treat* each other as such (making no differences on the ground of opinions), despite differences like instrumental music.

This must be the point Paul makes in Rom. 15:1: "We who have strong faith ought to shoulder the burden of the doubts and qualms of others and not just to go our own sweet way." (Phillips)

We are not saying that the question of instrumental music should be tabled until we overcome our divisions. Certainly it should continue to be discussed. But the solution of the question should not be made a condition to restored fellowship. Such an attitude makes unity impossible.

Yet we agree with brother Stults. We must not only take a long, hard look at the organ question, but we must realize that the issue is so emotionally charged that we must give it very careful consideration, realizing that more understanding of the problem will enhance our chances for oneness. The interesting thing about brother Stults' proposal is that it comes from an instrumentalist who is ready to make a scriptural defense of his practice. He wants us to have some panel discussions on the subject and thrash it out. He thinks he can convince any reasonable man that the instrument is scripturally permissible. He does not mean, of course, that the saints *must* use an instrument in their singing, but that they are *free* to do so.

I am afraid I would have to sit opposite the good brother from Mississippi, for I can find no scriptural warrant for the use of an instrument. I may not be *anti*-instrumental in the sense that I make its use a test of fellowship, but I am certainly *non*-instrumental in that I am convinced that congregations of the Restoration Movement should not use it.

A neglected feature of the instrument question, especially in its relation to unity, is the objection that there is to it *outside* our own circles. If we might suppose the impossible, and say that brother Stults and other instrumentalists convinced the rest of us, then we would all have to join hands and persuade still others, outside our own Movement. While it is true that most religious groups approve of the instrument, there are some that are grossly offended by its use. Since we can all agree that it is all right *not* to have it, it would appear that a non-instrumental approach to unity would be more charitable.

Those who suppose that the Church of Christ wing of our Movement is the only group within the Christian world that objects to the instrument should read the tract I now have at my side, entitled *Why No Instruments?* It is written by a clergyman of the Reformed Presbyterian Church of North America. But it might have been written by a representative of the Church of Scotland, the Greek Orthodox Church, or by one of a number of small communions that are offended by instrumental music in worship.

And if you instrumentalists think that *we* in the Church of Christ have adamant views about the organ, you should read this Presbyterian! He not only rejects the instrument as a *kind* of music that is unauthorized, but goes right to the taproot by opposing it as an *aid.* And you'll not like the company he puts you in:

> It's interesting to note that the same persons who use an organ as an aid to their worship condemn the group which uses statues as aids to their worship, but is there any real difference between the two? Both are aids to worship, and both are man's invention, unauthorized in the Holy Scripture.

All these years you instrumentalists have been wrapping the tuning fork around our necks. This good ole Presbyterian takes care of you by tossing the statues of Romanism back at you!

I have never been too impressed

with the arguments we non-instrumentalists usually make. For the most part I find them either downright wrong or inconclusive. Mr. McCracken makes a few of these same arguments, but for the most part I like his arguments better than ours. For instance, he reasons that God never in all the Bible authorized instruments to accompany *singing,* whether in tabernacle or temple worship or anywhere else, but that they were a part of the ritual and ceremony, such as the calling of the assembly or for signals on the battlefield. To the contrary, our people usually argue that while you can find instruments in the Old Testament, you cannot find them in the New Testament. But McCracken insists that an instrument was never used with approval of God in either chanting or singing, but was always associated with the offerings and sacrifices of Judaism.

He hastens to point to 1 Chron. 15:16 and 2 Chron. 29:25, which seem to suggest that instruments were used *with singing.* While our people often argue that David used these instruments without divine authority, and use Amos 6:5 ("They invented instruments of music like David") to prove it, which is one of those arguments that I think is downright wrong, our Presbyterian friend readily concedes that David used these instruments with divine approval, as 2 Chron. 29:25 shows. He observes that the instruments were used with the burnt offering, and also for "the song of the Lord" (only instrumental), but when the people began their worship by bowing down and by *singing praises* the sacrificial offering had been completed and the instruments had been silenced. Singing is therefore always acappella in *all* of the Bible. The instruments were aways related to the ceremonial and should no more be used in Christian worship than the blood of bulls and goats.

He also argues from the fact that the Jewish synagogues did not have instruments, and that the church's worship developed from the synagogue rather than the ritualistic woship of the temple.

> Archaeologists have found no instruments of music among the furniture of the ancient synagogues. And even today in the Orthodox Jewish Synagogue no instruments are used. The Christian Church in its original state was patterned after the synagogue and therefore the instruments had no place in the worship.

We like his contrast between "the melody of our hearts and the fruit of our lips" and *lifeless instruments.* Thus God makes it clear the kind of praise he wants.

Our purpose here is not an extended treatise on instrumental music, but to remind the instrumentalists that this problem goes far beyond our own circles; and to advise the non-instrumentalists that we not suppose that our practice is unique in the Christian world.

This relates the problem all the more to the greater issue of the unity of all believers. Once we succeed in restoring unity to all the forces within the Restoration Movement, we can then approach the Christian world with a better conscience. But what are we going to say about instrumental music? If we know it is all right not to use the instrument, then perhaps we should all think in such terms—*for the sake of the unity of all believers*—if for no other reason.—*the Editor*

OFFICE NOTES

Voices of Concern: A Study in Church of Christism, edited by Robert Meyers, but actually written by upward of twenty of our own Church of Christ folk who are *concerned* about a lot of things. Business men, professors, ministers (including Unitarians and Episcopalians), housewives, and others have their say. Some have left us, some have not. But none is really angry with us. They are reasonable and responsible about what they say about *us.* Let's read them. We have been apt at issuing books about the sects on *Why I Left.* Let's prove to ourselves that we can take it as well. Reserve a copy for yourself and for a friend that might not want to get caught buying one. The pre-publication price is $3.50. You may expect it this spring. But order *now.* Send no money. We will bill you when we send the book.

Besides the good I believe this book will do, there are two other reasons I solicit your help in getting this book circulated. One is that my wife says we will not be able to sell it, that it will be boycotted. For once I want to prove her wrong (beside her decision to get married, that is), though she never is. A second reason is the faith and hard work of Robert Meyers. Even if he is an English professor, he deserves the very best support for what threatens to be a thankless task. When I have written orders for the first 100 books, I will write him with joy that we have at least sold a hundred. *Please help me do this real soon.*

The Spreading Flame by F. F. Bruce is a history of Christianity from its beginnings to the conversion of the English in the seventh century. A Princeton professor says of this book: "The author shows throughout the whole work an amazing knowledge and background in Bible as well as church history. The subject treated is broad and complex, but the author has reduced it, as few men could have done, to an absorbing narrative. Here is a really interesting and vital book. 432 pages. $5.00.

Miracles: Yesterday and Today: Real and Counterfeit by Benjamin B. Warfield is a reprint of the great Princeton scholar's monumental work on miracles, originally called *Counterfeit Miracles.* Anything Warfield wrote is worth studying. He discusses Roman Catholic miracles, faith-healing, and mind-cure. This book will fascinate you. Paperback, 325 pages. $2.25.

Another reprint of an important work is *The Holy Spirit of God* by W. H. Griffith Thomas. It is a study of the doctrine of the Spirit in both scripture and history. A highly informative volume. Paperback. 300 pages. $2.25.

We mention again *Faith on Trial* by Martyn Lloyd-Jones, Westminster's physician-turned-minister, who knew how to write to human needs. Based on Psalm 73, the chapters on "Facing All the Facts" and "Spiritual Allergy" will inspire self-appraisal. $2.95.

The admirers of C. S. Lewis will want a copy of *The Christian World of C. S. Lewis,* a new book by C. S. Kilby. It tells the story of Lewis' journey from atheism to Christianity, and gives an interpretation of this amazing man and what he was trying to do through his many books. $4.50.